1: Lowie E-5 (1926) 1939 NT20 Washo NT20

IV. MATERIAL CULTURE

Economic Life

433 184 114 Barrett has properly stressed the economic differences due to the contrast between a Sierra and a Basin habitat. The following fragmentary notes are corroboratory and supplementary.

262 [171] Acorns (ma'lɛy) were associated with California, and even the Antelope Valley people did not live on them to any great degree. However, the Washo prepared a dish called magi"gala by mixing acorns and venison.

222 [462] [413] [251] [252] [415] Pine nuts (t'a"gum) were gathered by men and women coöperatively, the husband knocking ripe ones off the trees with a big hooked pole and the wife gathering them. The women would pick them out, put them in a basket, and let them dry. When dried, the nuts could be kept for about a year; in the spring a pit was made for storage, in the winter they were taken out for consumption. The Washo made a pine-nut "soup," which was eaten with spoons. According to Bill, people went for pine nuts in September.

226 [343] [131] [501] Along the Walker River the Washo constructed many "fish houses,"—a statement that extends their boundaries appreciably toward the east. Trout (a"t'abi) were speared with shafts about seven feet long. Fish were also taken by nets and clubbed to death. Sometimes fifteen were caught in a day. On Lake Tahoe, a group of Washo would go after fish in rafts (see below).

224 [624] [756] Antelope, deer (menda"wi), and jack rabbits were hunted communally, the first-mentioned under the guidance of a dreamer (p. 334). Jack, possibly expressing a local difference, said that deer were hunted by only one or two men and only in the mountains. According to another statement, four or five hunters would mask themselves with deer heads in stalking the game. They would shake up dirt to determine the direction of the wind so as to forestall being scented, thus sneaking up to shooting range. A communal deer hunt was organized in September, when the deer were fat, but not every year. The leader, who did not derive his office from dreams, would say, "Get together, we'll try to kill a few deer." Then the men assembled on the day fixed, bringing their blankets since they were to camp out for about a week. Possibly as many as fifty Washo from Douglas County would travel afoot about thirty miles [484] toward, say, twenty miles from McKinney, California. It took them two days, camping according to their leader's instructions. The next morning, he spoke to them. He remained in the middle, his followers dividing so as to form two arcs of a circle flanking him and finally connecting again. When they sighted deer, they killed up to ten or fifteen a day. The next day, they moved to another spot; and so on, for about a week, thus covering altogether many thousands [482] of acres. At last they stopped and returned, carrying by means of tumplines loads almost too big for them. For deer no corrals were built.

624 224 The communal rabbit hunt was also purely secular. Barrett mentions a hereditary chief for rabbit hunting" and all other coöperative hunting and fishing operations. "He it was who notified the people of the arrival of the

" *Op. cit.*, 12.

1: Lowie E-5 (1926) 1939 NT20 Washo NT20

particular seasons when certain kinds of fish should be taken and when certain game should be hunted; and all hunting and fishing parties consulted him before starting out." As my data have it, the "rabbit chief" is distinct from the organizer of the deer hunt and, most emphatically, from the antelope charmer. Jack said a "rabbit boss" (pa'Ta.n ta.upe"yu) possibly inherited his office from his father, whereas Dave made him a people's appointee.

Dave described the rabbit hunt as follows: The rabbit chief, who was not identical with the political headman, set the time for the drive. People met with bows and arrows. Possibly 15 men had nets, which they united into an enclosure about 200 yards long and 4 feet in height, held by sticks 6 or 7 feet apart.* The line was straight except at the ends, where it was crooked. About 200 Washo, the "boss" among them, joined in the drive, scaring their quarry. An old man with a boy stayed at one end of the net, which Dave compared to the wire fence of a chicken coop. Some people shot the game with bow and arrow. The rabbits thought they were escaping and rushed into the net, where most of them were caught. The boy would get up and kill them with a stick. The drivers killed most of the rabbits, each possibly 3 or 4 apiece, with a total kill of 400 to 500 a day. On the following day the hunters went in another direction, perhaps 6 miles away. When heavily loaded, they went home. Rabbits, when caught, were hit on the head with a club. (Cf. Jack's statement below.) Finally the rabbit chief said, "We stop today, we have all we want today. Let us go home." Then they removed the hide and the women gutted the animals. The men tore the skin from the legs with their hands, then cut the hides into string. The string was wound around small straight willow sticks. String was twisted into one piece 14 feet long. After drying them for a day and a half, they would take them down. Twenty-five strings made one jack-rabbit blanket to cover two people. When first finished, they were 2½ inches thick and so warm that in winter the Indians would undress completely under such a covering.

A blanket lasted three years, but the hunt was held every fall, after October. The owner of an extra skin might sell it for a buckskin to a man who lacked a good jack-rabbit blanket. Whatever flesh was left over was hung up in the shade and dried. The Washo would boil jack-rabbit flesh and pine-nut soup at the same time, using willow baskets for the soup. Jack said that from 25 to 30 men with possibly 10 or 15 nets (ti"gse) engaged in a rabbit chase. Several nets were arranged in a circle and the rabbits were driven into them. They were not clubbed to death, but killed with bow and arrow.

Other species added to the food supply. Porcupine (s"'uwut) were eaten. Skunk (tupi"'wi), one informant said, were never eaten; but Dave said they were once killed with smoke in a hole by his father-in-law, who boiled the flesh and liked it. The Washo boiled grasshoppers (paka'tomn) in baskets, and also cooked locusts (ta"esk) in the ground and dried them. A long-legged insect called ta'lam also served as food.

* Barrett gives the dimensions as some 300 feet and 24 to 30 inches, with a mesh about 3 inches square and stakes at 10-foot intervals.

1: Lowie E-5 (1926) 1939 NT20 Washo NT20

FIRE AND FOOD PREPARATION

372 When Bill was a small boy, more than fifty years ago (Bill *loq.* 1926), he was taken over the mountains by his father, who made fire with a drill (wa'eu peti"li). The shaft was about twenty inches long, the hearth pitted, and sage-
[314] brush bark in the pits served as tinder. On another occasion Bill said that the
[415] point was tipped with pine gum. The fire-making implements were carried in
[411] the deerskin quiver for the bow and arrows. Henry Ridley (Glenbrook, Nev.) said he could drill fire, using a rosebush shaft tipped with sagebrush and a hearth of cedarwood, with cedar (?) bark for tinder.

252 A stone mortar, hollowed in the middle, was used with a basketry hopper.
415 But there were also flat stone metates and mullers for grinding. Pine nuts were
412 both pounded and ground.

WEAPONS

411 Bow (ba"lohot) and arrow (mecki'tact) were the principal weapons. The wood
[824] for bows was that of a cedar-like tree from the California side. According to one informant, the arrows were painted with a green pigment obtained from a grass. The points were flint, the shaft made from a bush growing along streams.
[237] A poison (muee"gau nu"ei) was taken from a rattlesnake killed for the purpose, the substance being mixed with pitch, then put on the top of the arrow point. Shot half an inch into the body, this poison quickly killed.
[237] The bowstring was of deer sinew. Jack illustrated the release as being with the finger on the right side of the arrow, the thumb on the other.

DWELLINGS

342 The huts recalled by Jack were conical structures with a smoke hole, the door being possibly three feet high and covered with an old rabbitskin blanket.

BASKETRY

285 Mr. E. W. Gifford learned from Lucy Farmer, the Washo wife of a Southern
[314] Maidu at Colfax, that only piñon-pine pitch was satisfactory for pitching water baskets; digger- and yellow-pine pitch will not do. She also said that Washo and "Paiute" water baskets differed, one being pointed, the other flat-bottomed.

Spotted George is the only man who ever made a basket.

DRESS AND ADORNMENT

302 Unlike other tribes, the Washo did not put red paint on their hair, but both
[291] sexes decorated the face for a dance (Bill). Women tied their hair in the back,
[283] but wore no headgear. The men, such as Dave's father-in-law, wore a netted cap made of string derived from some reed.

Men made moccasins for themselves as well as for their wives. When Bill
291 was growing to be a man he wore moccasins of a Sunday (*sic*), sometimes
[462] pretty beaded ones. A moccasin consisted of a sole and an upper, both of buckskin, but the former from the tough part round the deer's neck. However, the

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

No opportunity presented itself to go into the details of hunting and fishing. There are, however, without doubt certain traps and other implements used for these purposes, which a more detailed study of the Washo culture would bring out.

Both game and fish were formerly cooked by broiling on the coals of the open fire.

THE PIÑON NUT.

Chief among the aboriginal vegetal foods is the nut of the piñon, *Pinus monophylla*, called ta'gûm, the small species of pine above mentioned. This is an exceptionally large nut and is so rich and palatable that many tons are now gathered for the market yearly by the Indians of this region. The location of the piñon forests, well up on the higher arid foothills and at considerable distances from the Washo villages, makes it necessary for the Indians to move thither during the piñon season, a period of a month or six weeks in the early autumn. Thus there are established each year at certain points in the mountains regular camps which take on a character of permanency. Here are built regular summer houses, which are repaired and used year after year, and here are stored from season to season implements, such as special baskets, wooden hooks, and other objects used in gathering the pine nuts. The ripe cones are pulled from the rather low trees by means of a hook, made by tying securely to a long pole a short stick forming an angle of about thirty degrees with the pole. These cones are gathered in a very rough, plain-twined, burden basket, darû tso'hoi, such as that shown in plate XIII, fig. 1, and brought to the camp where they are roasted until they open sufficiently to allow the nuts to be picked or shaken out. The nuts are then ready to be eaten or placed in storage. When fresh they are very oily and have a rather strong turpentine flavor. After some months they lose these qualities, and become quite sweet and mealy. This change is somewhat hastened by re-roasting the nuts after they have been extracted from the cones. They then have a flavor resembling that of roasted almonds.

[See cat. 116, P. 53 - - Am.]

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

EXPLANATION OF PLATE VI.

HUNTING WEAPONS.

411
[415]

Figure 1. Quiver of tanned deerskin. Catalog number 183861. Length 36.8 inches (93 cm.).

Figure 2. Wooden bow. Catalog number 183862a. Length 32.5 inches (82.5 cm.).

Figure 3. Arrow with flint head. Catalog number 183821. Length 31.9 inches (81 cm.).

Figures 4-6. Arrows with obsidian heads. Catalog numbers 183831-183835. Average length 32.2 inches (81.8 cm.).

Figure 7. Headless arrow. Catalog number 183862b. Length 30.8 inches (78.3 cm.).

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

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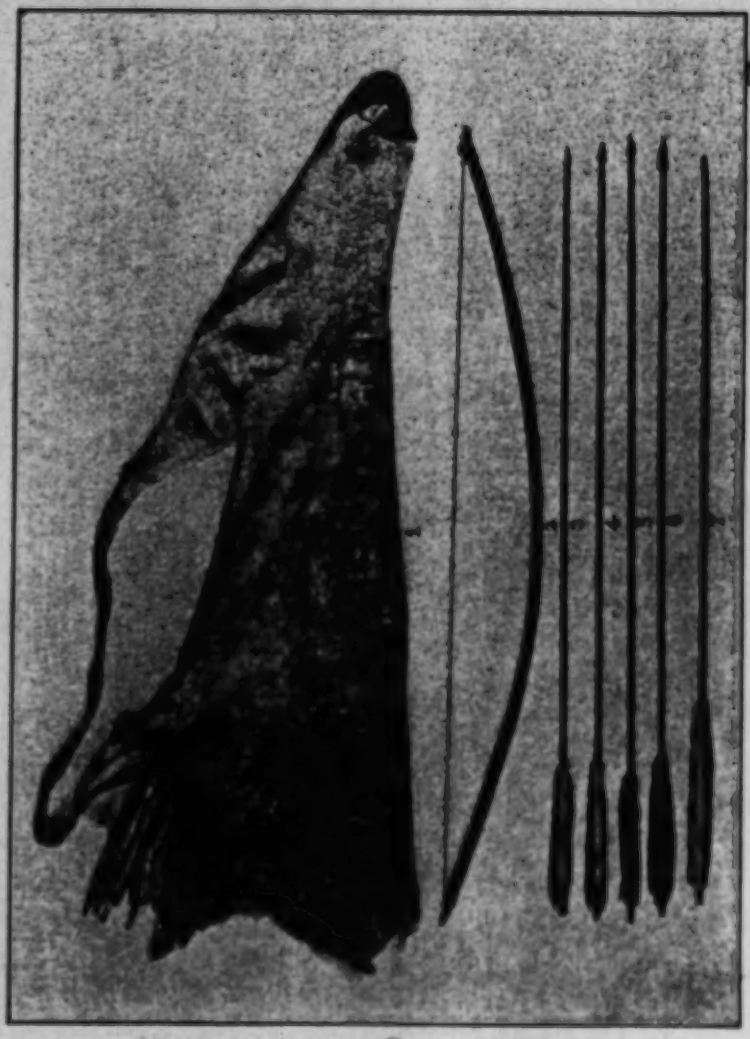

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[445]

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[P. 39]

3: Cartwright U-4 (no date) 1955 NT20 Washo NT20

22

A WASHO GIRL'S PUBERTY CEREMONY

by WILLENA D. CARTWRIGHT, Denver

881 [121] [115] [361] [131]

This paper describes a Washo girl's puberty dance as told to me by Mrs. Fred R. Brengle of Denver, Colorado. Mrs. Brengle, who referred to the puberty ceremony she witnessed as the 'fire dance,' is a white woman, and was at the time of the ceremony a teacher in Minden, Nevada, a small Washo community of about twenty-four houses, approximately four miles south-west of Gardnerville, which is twenty miles south of Carson City, Nevada. She was a teacher in Minden from the fall of 1929 until the spring of the following year. The dance will be reported just as it was told to me, with relationships, comparisons, and conclusions reserved until the end.

[221]

The dance which she witnessed took place either in December or in January. This was the dance given at the time of the girl's second menstrual period—the dance for her first period had already been given. Mrs. Brengle told me that if the menstrual period came while the people were away from their village, as they are in the fall, when the Washo people go into the woods to gather pine-nuts, the dance was given there or wherever else they might be.

[785]

The girl whose dance she saw was 11- or 12-year-old Teena, one of her pupils at the school. One day, at noon, a friend of Teena's came to Mrs. Brengle to request that she not make Teena eat, because Teena must fast before her dance. Teena did fast for four days, during which time she partook only of sagebrush tea or other plant teas. She did, however, attend school each of the fast days. During these four days the men of the group visited neighbouring communities in order to gather together a crowd for the dance. The people of Minden frequently went to other villages to attend dances. Mrs. Brengle reported that it was always a matter of speculation for the people of the community as to which of the young girls would be the next to have the puberty dance.

[574]

881 252 [415] [412]

The women, in the time before the dance, worked together to prepare the food. They made pine-nut soup, acorn bread, pies, cakes, and they boiled dried rabbits, bought and boiled beef, and cooked potatoes. The pine-nut soup was made in the following manner. The nuts were put into a winnowing basket with applewood or other wood charcoal and roasted. The nuts were then cracked, shelled, and ground into fine flour, using an outcropping of rock and a stone as mortar and pestle. This fine flour was then mixed with cold water—this constitutes pine-nut soup. My informant told me that pine-nuts are eaten in three ways —roasted, as soup, or raw. After the birth of a child pine-nuts are eaten by the nursing mother to produce milk.

[846] [262] [222]

In order to make acorn bread, the acorns the people had gathered in nearby California in October were hulled and the hulls saved. For two or three days before the dance the women ground the inside meat, putting the flour in winnowing baskets smaller than those used for pine-nuts. Through a special technique of shaking they separated the flour so that the fine flour in the basket was away from them and the coarser towards them. The coarse would then be ground again. The hulls which had been saved were used to form a drain. These hulls were piled in the shape of a basin about four feet in diameter. This was covered with cheese-cloth. The flour was pouted on the cloth to the thickness of about one inch, and then

CARTWRIGHT: *Washo Puberty Ceremony*

881 covered with evergreen branches (evergreen with flat needles—fir, perhaps). Water was
252 poured through the branches and the flour in order to flavour the flour before it was cooked
in water. After the cooking a large clothes boiler, wash-tub, or bucket was filled approxi-
[415] mately three-fifths full of cold water. The cooked mush was then dipped out with a china
cup and held a moment in order to shape the cakes, then put into the cold water, where it was
held a moment more before it was turned out of the cup into the cold-water bath. The acorn
bread cakes were left in the water and taken out only when they were to be eaten. They were
not allowed to freeze in the winter time.

881 At sundown near the end of the fourth day a flagpole was put up in an open space and a
small fire built near the pole. Teena and another girl, unknown to Mrs. Brengle, appeared in
the opening. The girl with Teena was from another village, and, not knowing her, Mrs.
Brengle was unable to tell whether or not she was a relative, but she was certain the girl was
merely present to assist Teena and not having the puberty dance as was Teena. Teena was
[291] wearing her first long dress. It was new and had been purchased from a store. The girls were
[432] dressed alike.

Teena's parents had cut two tamarack poles about eight to ten feet high. These poles were
881 crossed at the tops and tied together. Teena and her companion each held one of the poles
535 so the free ends were on the ground and the tied ends over their heads. One girl held her
pole with the left hand and the other with the right. The girls stood shoulder-to-shoulder and
danced for half an hour back and forth in a space about six feet long. The poles were held so
that when they were moving one way, one pole was upright while the other leaned at an
angle, and when they moved the other way, the other pole leaned. The dance, at this point,
consisted merely of this back-and-forth side-step. Teena's mother stood behind Teena and
[533] another woman behind her companion. Directly behind them stood two other blanket-
wrapped women. During this half-hour dance the women chanted.

The attitude of the group that had gathered for the dance near sundown was one of quiet
[152] and reverence. Mrs. Brengle believed that they were asking for a blessing on Teena, her
future, her husband-to-be, and children-to-be.

At the end of the half-hour everyone became gay. A big circle was formed around the
flagpole, with the people dancing shoulder-to-shoulder, to the accompaniment of hand
drums, and always facing the pole. They danced with a counter-clockwise side-step. The
girls, Teena and her co-dancer, entered the circle of dancers. The men during the evening
came and went, dancing and drinking liquor. Some of the people danced all night, while
others, Teena and her companion included, dropped out to sit or sleep. Mrs. Brengle joined
in the dancing for a time. At midnight they stopped the dancing and went to Teena's home
to eat the food prepared by the women for the occasion, for they had not eaten before the
ceremony. After this the dancing continued for the rest of the night. Mrs. Brengle did not
stay after midnight.

881 The following information concerning the rest of the dance was told to her by the girls
of her class. Towards morning many of the participants lay down to nap, while others con-
tinued dancing. At sunrise Teena's parents took her into her private room in the house and
[302] stripped her of all clothing except for brassière and breechcloth. Her father painted her body
with red paint 'brought down from the mountains.' He then came out of the side of the
house and threw her dress to the gathered girls of the village. Mrs. Brengle believed that it
[431] was thought by the participants that the girl who caught the dress would be the next to have
a dance. At this point the gifts were thrown into the gathered audience—everything from a

[text continues on 137 p. 140--Analyst]

5:Kroeber E-5 (no date)1925 NT20 Washo NT20

tions—is put on a boy's cradle, of rhombuses on a girl's. Occasionally the cradle and hood are covered with buckskin, as in the eastern Great Basin.

DRESS AND IMPLEMENTS.

Sinew-sewed deerskin clothes for women are mentioned, but may possibly have had the same recent and eastern source as the small sweat lodge. Their description as consisting of a separate waist and skirt sounds rather unaboriginal.

Rabbits were taken in nets of a 3-inch mesh, 1½ or 2 feet wide, and as much as 300 feet in length. These were hung loosely on stakes or bushes. Sometimes two were set at an angle. When the animals were driven, they became entangled in the sagging net, and had their temples crushed by hunters that sprang out from concealment. All hunts organized on a large scale were under the direction of the chief of the rabbit hunt, *peleu-lewe-tiyeli*, whose position was hereditary.

The bow was sinew backed and had recurved ends. The arrow was foreshafted, the quiver of deerskin had the hair side turned in. This indicates the usual north and central Californian type of weapon.

Piñon nuts, *tagum*, usually ground and boiled, were a commoner food of the Washo than acorns, *malil*, although these could also be gathered in some tracts and were obtained by trade from the west. The mortar was a hole in a bowlder, used without basketry hopper; the pestle usually an unshaped cobble. The metate was called *demge*. The mush-stirring paddle was called *k'a'as;* the looped stick which was used for the same purpose Yokuts-fashion, *beleyu*.

BUILDINGS.

The house was of poles joined in an oval dome, thatched with mats of tule, much as among the adjacent Northern Paiute. In the mountains leaves or bark were used for covering. The winter house was a cone of slabs of bark, about 8 feet high in the middle and 12 feet in length, with a projecting entrance. It must have been very similar to the Maidu *hübo*.

The Plains Indian type of sweat lodge, a pole frame temporarily covered with skins or mats, just large enough to sit in, and heated by steam, was used instead of the earth-covered Californian sweat house, it is said. This form is likely to be a recent one, introduced with the horse, or possibly a reflex of a ghost-dance movement.

The dance or assembly house with roof of earth was known to the Washo, who call it *dayalimi;* but whether they built and used it, or had merely seen it in the west, is not clear.

CHAPTER II

ECONOMY

Compared to more technologically advanced societies, the Washo had little processing, storage, or transportation of goods. It was a "direct economy" in that the producing group consumed most of its own products. Distances between the point of distribution and the point of consumption were usually not great. 433

Economic demands seldom exceeded subsistence requirements so that even when natural supplies were abundant accumulated surpluses were small. Surpluses in pinenuts are an exception to this, but since pinenuts were difficult to store for more than one year or to tranport in profitable quantities, this surplus was set aside for subsistence and not trade. If one family had a surplus in pinenuts there was a tendency for all families to have such a surplus. Therefore these were largely non-tradeable surpluses.[1] [251] [437]

Supply was determined by the productivity of the natural environment and the amount and skill of the human labor used in production and distribution. The part of wealth devoted to acquiring new goods and the social forms involved in production, distribution, and consumption played a minor role in supply.

Pinenuts (tagum), acorns (malung), and other seeds were among the major staple foods. A variety of roots, berries, and leafy plants filled out the rest of the vegetable diet. Animal fats and protein were provided primarily by fish and small mammals, especially rabbits. With the exception of deer (m¢mdewl), the large mammals, such as antelope (ayas), mountain goat (ogul), and bear (taba) were not important in the diet. They were sought as much for their skins and the prestige of killing them as for their meat. Downs (1961, 381) writes "all informants emphasized that Indians shared food equally. Thus a statement made voluntarily that bear meat was not shared suggests different attitudes about bears." And there are suggestions that "the killing of a bear represented the ultimate in Washo bravery and the possession of the skin conferred extra powers on the owner." Birds, reptiles, and insects were also eaten. Several hundred species of plants and animals were known and used by the Washo. Merriam (n.d.) collected names for over 200 plants and animals. Numerous plants were used as medicines (Train, et al. 1941; Murphey 1959). 262 [554] [224] [237] [278]

Water (dima) was carried and stored in deer intestine bags and basketry water-jars. With the numerous streams and springs in Washo territory no place 312 [415]

1. See pp. 57-58 for a discussion of pinenut surpluses.

11. Bone awl (mibi?), needle (bebits¢t) and threads of sinew, buckskin, and vegetable fibers. 412 283
12. Paint mortar. 415

C. Baskets (singam). See Barrett (1917, 17-24) for a discussion of Washo basketry. The tight weave, decorated, coiled works are recognized as being among the most beautiful baskets ever made. Plate V, A illustrates some baskets. 285
1. Twined conical burden basket used with a buckskin or two ply twisted rope carrying strap.
   a. Large open weave (mamayt).
   b. Small open weave (washtanam).
2. Twined scoop-shaped trays.
   a. Coarse open work winnower and roaster (tugabul).
   b. Close weave (modal).
3. Large coarse open twined pinecone bowl (itmago).
4. Three rod foundation coiled.
   a. Large conical cooking basket (giuleu).
   b. Small mush bowl (itmahadas).
   c. Small shallow basket.
   d. Subglobular choke-mouth bowl (d¢gikup).
   e. Water bottle (possibly one rod foundation) with a pitch covering (k¢tip).
5. One rod foundation coiled.
   a. Close (singam).
   b. Ribbed (bayudate). [291]
6. Woman's hat ? [352]
7. Baby baskets. [412]
   a. New born infant type.
   b. Regular hooded flat type (bikus). [415]
8. Seed beater (tapuli tugabul). [226]
9. Spoon (itdamkut).
10. Fish trap.

D. Hunting and fishing gear. 411
1. Straight bows (balohat) of yew or pine wood. One variety was sinew backed. String of sinew (dideu) or fiber (dumbays¢gi).
2. Arrows (m¢skisit) of rosewood, reed, and willow (himo).
3. Arrowpoint (ma?sate) made by sharpening the end of the shaft or an insert piece that fits into the end of the shaft or by tieing on a small obsidian (patsaga), chert, or other stone point with sinew. [237]
4. Three tail feathers (tsisuapo) were used on the arrow. [412]
5. A quiver (itpatsu) of buckskin.
6. A flint flaker (itbayuk) of an antler tip used with a buckskin pad.
7. Grooved arrowshaft smoother (mashoni) of abrasive sandstone or volcanic pumice. [283]
8. Fish harpoon (bayako) with wood shaft and detachable point tied to the shaft with fiber cordage. [227]

9. Fish hook of bone with fiber cord. 227
10. Tule boat and long wood pole. 501
11. Snares. 224
12. Traps (itpakmaiɬt), especially the rockfall type for small rodents. [411]
13. Wooden club, for rabbits primarily.
14. Rabbit and fish net (digush) of fiber cordage. [283]
15. Antelope drive fences (mugigush) and corral. [229]
16. Obsidian or cane blade knife (tagil).
17. Broken cobble chopper. 412

E. Food processing implements.
1. Bedrock mortar (lam) and stone pestle (bitsɬk), see Plate III.
2. Metate (dɬmgɬ) and mano (gamum).
3. Seed storage pits (damyeo) and mounds, particularly for pinenuts, Plate II, B illustrates a pinenut cache. 251 252
4. Roasting pit, Plate II, A shows pinenuts roasting.
5. Digging stick (dishu). 412
6. Hooked (beyugum) pinenut gathering pole (bihɬ?). [413]
7. Sticks to lift hot cooking stones (golang) into the cooking basket.
8. Looped (baleo) or paddle (kaas) stirring stick used to remove stones from the cooking basket. 415
9. Skin and animal stomach bags (tashɬp). 412
10. Soaproot brush (itgumbeyut) or comb (itwega). 482
11. Carrying net.

F. Other manufactures.
1. Stone pipe (deɬk) used with a skin tobacco bag (bankush tashɬp). 276
2. Bone and willow whistles. 534
3. Coccoon rattle (diyu angal).
4. Shaman's kit. 756
5. Puberty ceremony staff of elderberry wood (ba du? cuhu?).
6. Ball of skin (mugishua) filled with sagebrush bark used in a football game.
7. Bat and rope used in a game. 481
8. Dice (boko?), counters, and small sticks used in hand games. See Plate V, C. 526 524
9. Top made of a stick and pine pitch.
10. Toy sling.
11. Buckskin calendar string with a knot to be untied each day until specific event begins (balogo). 241

For information on food, water, and medicines see pp. 20-21. 280

Clothing and Ornamentation

Most of the year the Washo went barefoot and practically nude. A breechclout for the men and a front apron for the women was universal. Beyond that 291

The skin was tied on a smooth pole when it was scraped. The hide was then tanned with cooked brain and spinal cord which was stored in a piece of intestine. The hide was soaked in the brain for a day or two and then stretched and scraped again. The result was magu tau susi, or tanned deer hide. Antelope skins were prepared in the same way. 281 [415]

Thread came from the sinew (dideu or tashukido, "loin sinew") along the back of the deer. There is a strip of meat on the loin of the deer called dashkapush. This was removed and the sinew was taken off that and separated into strings. 283

Another kind of thread was made from Apocynum cannabinum, locally milkweed or Indian hemp. The fine silk-like fibers of this plant were separated, pulled, and twisted between the palm of the hand and the thigh into a strong twine (dumbayaṣ̌gi). It was collected in the fall after the frost came and the outer bark began to fall off. Both the outer and inner bark were used. [824]

Apparently there was little difference in the dress of the men and the women. The women wore a belt (melliu) with a front and sometimes a back apron (imboshude) attached. The women also used a sagebrush bark napkin for menstruation and wore more jewelry. The men wore a G-string type of breechclout and occasionally a twine net on their heads. Other than these few items, dress, hair style, and ornamentation was essentially the same. 29

The breechclout was gumyoyabuwe while a piece of skin wrapped around the body from the chest to the knees was mangumtash. The latter was formed, according to Hank Pete, by wetting untanned deerhide and wrapping it around a tree to dry. A poncho (damu) with a hole for the head and with or without holes for the arms was made from a single deer skin. This simple dress sometimes had flaps that hung down over the upper arms made from the leg skin of the deer. Lower leg pants (pṣ̌kishu wigas) were made from an untanned deer hide, sewn of the skin of a fur animal, or of a wrapping of sagebrush bark and covered the lower leg from the ankle to the knee to keep one from being scratched by brush. [192]

Everyone went barefoot most of the time, but moccasins (moko, the No. Paiute use a similiar word) were used. The most common moccasin was a single piece of untanned deerskin with a seam on the outer side of the foot and up the heel to the ankle. A hard sole may be added to the bottom. Another type of moccasin was in two pieces with a hard sole, soft upper part, a seam up the heel, and possible ankle flaps and a tongue added. In cold weather the moccasin was made extra large to allow room for a sock of sagebrush or cedar bark wrapped around the foot. [197] [124]

435
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person never traded a whole deer. This indicates that the hide was about one-third the value of the deer.

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415

Pinenuts were often carried and stored in certain kinds of buckskin bags and willow baskets. A tugabul full of pinenuts in the shell was something of a standard of measurement. The tugabul was a coarse scoop-shaped, open twined tray used for winnowing and roasting. It would hold about five gallons of pinenuts leveled to the rim of the basket.

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Another basket used for measuring was the bayudate which was a single rod coiled bowl-shaped basket that varied in capacity from about a pint to two quarts. By converting from tugabul and bayudate to pints, quarts, and gallons it was possible to describe the value of a few objects in terms of volume of pinenuts. The following relationships were estimated by Hank Pete for a period in the middle of winter when food surplus was somewhat low: (1) a magpie tail feather = 1 pint; (2) an obsidian knife = 1 quart; (3) a pair of moccasins, an eagle tail feather, or a tugabul basket = 2 quarts; (4) a sinew backed bow and three arrows with stone points = 4 gallons; (5) an untanned deer skin = 6 gallons; and (6) a tanned deer skin = 7 gallons.

435

It is assumed that in late winter, when pinenuts were more scarce, this ideal scale of values would shift so that fewer pinenuts were worth more manufactured goods. Considerably more research needs to be done in this regard. The influence of extreme scarcity on the character of economic distributions is a problem that cannot be dealt with here.

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[197]
[484]

The Washo had little trade with non-Washo peoples. Several influences appear to have contributed to this fact. The languages of the surrounding peoples were unintelligible. The Washo lived in a mountainous country where transportation by foot was difficult and occasionally impossible in the winter. They also ranged a large, productive, and diversified environment that supplied almost every kind of good used except ocean shells. A trek from Carson Valley over the Sierra Nevada for acorns (malung) might take them into every kind of vegetation zone and natural habitat in the Sierras. Salt (ungabi)[1] was available in Antelope Valley, obsidian (patsaga) from Mono Lake country, and red ochre (sawasang) from an area south of the present town of Dayton, Nevada. Foods such as pinenuts (tagum), fish (atabi), rabbits (p¢lleu), and deer (m¢mdewi) were plentiful within Washo territory.

[317]
[262]

1. This word (ungabi) came from the Shoshonean stock of languages so that phonetic variations of it were used by the Northern and Southern Paiute, the Ute, and Shoshoni (Steward 1938, 275-283).

[192]

4

PLATE III

516
252
291
● 415
412

[Legend appears on p. 74, cat. 116 -- Ru.]

[End Plate III]

PLATE V 1/1

342
291
415

a. Winter house and baskets.

342

291
482
854

b. Summer shelter.

d. The carrying position of the cradleboard.

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516
524

c. Susie Dick holding two sets of hand game pieces.

2/2 [Legend appears on p.74, cat. 116 --Analyst]

[End Plate V]

526
527
[525] Women played shinny on a field from 50 to 100 yds. long with circular goals about 7 ft. in dia. drawn at each end. Betting was carried on as in men's football. Each player had a stick with which to propel a braided rope of deer hide toward the goal. The game began with the braided piece of hide thrown between the teams in the middle of the field. The women tried to knock the rope into their goals with the sticks. The rope could not be stepped on or picked up with the hand. Four to seven women played on a side. One point won the game.

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[412] The dancing took place in the evenings. Both men and women danced and sang, carrying the tools they used to gather and prepare the pinenuts: [415] the burden baskets, hooked poles for drawing the cones closer, straight poles for knocking down the cones, manos and metates for grinding the nuts to flour, [252] and the paddles for stirring the mush. The dance step differed from the step used in the girl's puberty dance. Holbrook describes it as crossing the right foot over the left and then sort of a hop. People danced clockwise in a circle. During the dancing, the leader moved about talking and praying for pinenuts and all other Indian foods. The leader told people to be good, to treat children and old people with kindness, and to be good to their wives (Curtis, 1926, [782] 95; Lowie, 1939, 303). On the fourth night, women laid out pinenuts and all other food and prayed over it. After the dancing on the fourth night, the peo- [515] ple bathed and scattered to their pinenut plots to harvest the crop. When a family had piled up the first batch of the new crop for cooking, a woman threw [222] some small stones over the pile of cooking pinenuts and prayed that the crop [782] be good and not make people sick.

527
178 Our statement that the pinenut dance was still being observed by the modern Washo in the 1950's refers to an attempt to give the dance in the fall of 1952. Apparently the dance had not been given for a number of years prior to this and had all but disappeared. The attempted revival was described by the Washo as very disappointing. It was held in Dresslerville rather than in Double Springs Flat. The man who tried to function as the leader was old, almost blind, and apparently lacked the necessary personal characteristics to fill the office; he also got drunk during the evening, as did several others. [535] The older people danced the traditional dance, but the younger ones had some records and a record player and had a modern social dance inside one of the houses.

[222] People still go to the hills in family units to gather pinenuts; although [262] pinenuts are no longer a staple, they remain an important food for many families. The attempted revival indicates an interest in the pinenut ceremony, but no one seems able or willing to arrange the dance. Its revival in 1952 will probably be one of the last attempts at holding an annual pinenut dance.

Nevada at altitudes of 5000 ft. and above. There is an indication, therefore, that although the Sierran subtype of DSN is occasionally found archeologically in Washo territory, it was not made by recent Washo flint knappers. 172 411

The author's survey of historic and prehistoric bedrock mortar sites indicates that recent Washo prefer a more shallow basin mortar than was used previously. This was also suggested by a Washo woman, Bertha Holbrook, who said that the California Indians used much deeper bedrock mortars. Most of the recent mortar holes range from 1 to 2 1/2 in. in depth; prehistoric mortars in Washo territory range up to 7 in. in depth. Today a boulder of 3 to 5 lbs., with a rounded end, is used as a pestle. A 4 to 5 ft. high stick-and-cloth frame is constructed over the working area to protect the flour from wind and to provide shade. 172 415 (412)

Schellbach (1927, 400) reported a 6 5/8 in. ornamented bone awl-like implement found on the east side of Washoe Lake, where "there is an extensive old Washo camp-and-village site. The prevailing winds . . . cause the sand-dunes to shift, exposing broken fire-stones, flint chips, arrowpoints, bird and animal bones, and an occasional human skeleton." The ornamentation is along the flat surface of the tool as a series of small drilled dots in a pattern similar to a zigzag Washo basketry design. 172 531

Two handgame bones in the Dr. Lee collection at the Nevada State Museum in Carson City came from the Fulston Ranch in Jack's Valley. 172

Petroglyphs

Steward (1929) categorized the petroglyphs and pictographs of California, Nevada, Utah and Arizona into 50 motifs. On the basis of the distribution of these elements he found four design areas. 172 531 532

Steward's Area A included California east of the Sierras, Nevada and lower California. Petroglyphs are predominant in this area; especially prominent are geometric elements with curvilinear designs and certain naturalistic elements. Area B includes Utah and Arizona and is characterized by specific bird, frog, lizard, and kachina-like human petroglyphs. Area C is the eastern part of southern California and is characterized by zigzag pictographs. Area D is the Santa Barbara-Tulare region and is characterized by pictographs in the form of elaborate lizards, "spoked wheels," "ladders," and "rakes." Concentric circles, wavy or zigzag lines, human figures, and a "sun disk" are found in all four areas.

881
[574] eat and the variety was greater. In late winter perhaps pinenut soup was all
[262] that would be available.

[535] The dancing lasted until just before sunrise. Then, before the sun actually showed over the horizon, the washing ceremony (gumyáʔu, "washing one another") began. During the ceremony the girl continued to face the rising sun. The girl was naked, except perhaps for her short buckskin apron.

881 The woman who conducted the ceremony marked the girl with red ocher
302 on the face, arms, body and legs. As she painted she gave a short prayer ap-
782 propriate to each part of the body. When she marked the head she would say "Do not have headaches"; for the arms she said "Have strength"; for the body "Have no cramps"; and for the legs "Be light on your feet and walk long."
[183] To be "light on your feet" and to be able to walk far until one was very old was the finest attribute a woman could have.

881 After the painting and prayers, the woman who conducted the ceremony
[515] used a fine watertight basket to pour cold water over the whole body of the
[415] girl. As soon as the water had been poured out, the basket was handed to the
[431] girl, who threw it out over the heads of the viewers standing to the east of her. The basket was kept as a gift by the person who caught it.

[302] Some say that instead of red paint one could use some sagebrush dipped in ashes to mark the girl. Jane Atwater (1954) wrote that the basket was circled four times above the head of the girl. Lillian Eichler (see Lowie, 1939,
[824] 307) stated that "The ceremony closes at sunrise, when the girl is taken in-
[431] side her tepee and attired in bunches of sagebrush, in which money is concealed. She appears later before the assembled dancers outside and throws the money to them amid a wild scramble. A can of water is then dashed over her head, concluding the ceremony, after which she is ready to receive a proposal of marriage."

177
178 In aboriginal times after the washing ceremony was over the remain-
821 ing people would gamble or play other games. In the 1920's or earlier, gam-
525 bling and games were replaced by a purely social dance (seʔliʔi, "to drag the
524 feet repeatedly") that the Washo claim to be the Northern Paiute "round dance."
535

881 All of the prepared food left over from the feast was passed out to the
574 guests to take home with them. During the games and final food distribution
[431] the girl was given a ritual and then a real breakfast. Then about 15 to 20 days later a small feast was held for the girl and her close relatives. At the next onset of the girl's menstruation all of the elements mentioned so far for the puberty ceremony were repeated: the fasting, four fires, the dances (ʔuwíʔya, melehéne? and ʕeʔwéʔwe?), the feasting, the washing ceremony, the gift

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute NR13
Washo NT20 ●

of Washo-Paiute personal prayer cigarettes are placed against the moon before the chief and his assistants have puffed them and before the chief has prayed; the "peyote breakfast" receptacles are placed on the ground east of the fire in the same order after passing as before passing, instead of the usual reverse order; and the chief rolls cigarettes "to pray through" after the ritual.

A most surprising departure is dancing. At one meeting conducted by Sam without Ben the members danced a few times around the half-moon altar following the ritual and the morning recess. (See pl. 2, *b*).[36] It occurred while waiting for dinner and was informal and spontaneous; nevertheless, nothing comparable has ever been reported among other tribes in the United States. Dancing is often part of Mexican peyote rituals."

Unique is the insistence that devotees carry tin cans into meeting for vomiting and spitting. This is a correlate to their doctrine that vomiting is beneficial because poisons must be eliminated.

Although not strictly part of the ritual, denying certain Indians admittance to meetings and collecting money for the leader are two features seldom reported. Concerning attendance, La Barre writes (p. 60), "All Indians . . . of whatever tribe are welcome in the meetings of all other tribes." Although Ben often asserts that anyone can attend and even took two of his converts to visit Goshute and Ute meetings, he has refused Lone Bear and certain Goshute Indians admittance to his meetings. Since there appears no precedent in indigenous Washo-Paiute culture or in other peyote cults for such actions, it seems clear that Ben wants to keep his followers entirely dependent upon himself and seeks to avoid possible criticism of other experienced peyotists. His refusal to allow Carnegie Smokey to attend meetings in Oklahoma bears out this assumption. In Washo-Paiute peyote meetings the chief is paid in the following manner: the morning after a meeting, following a short recess outside, everyone returns to the meeting place, files between the leaders and a collection basket placed west of the altar, drops money in the basket, and shakes hands with the chief, his assistants, and then with everyone in the circle. John Wright, Lone Bear, and Charles E. Apekaum,[37] three widely experienced peyotists, criticize Ben's practice of collecting money. Doubtless his barring of these and certain others at his meetings seems to be his precaution against the members' hearing that peyote meetings are usually free and that peyote at ten cents a button for home use provides him a tenfold profit."[38]

The theological concepts of Washo-Paiute peyotism are also mainly the beliefs of peyote users of other tribes. Some minor innovations are distinguishable: regarding the moon as a symbol of the creator, considering the fan a messenger to carry prayers to God and a symbol of God's helper during the creation. New concepts are that songs have power to "infect" and are good or bad, that bad songs cause one to see blood, and that blood represents disease sent by witches or "crooked" peyotists.

Songs are also invested with power in old Washo-Paiute shamanistic lore;

[36] The dance step was the same as that used in the Round dance.

[37] Lumholtz, 1900; Ziegg, 1939, 400; Bennett and Ziegg, 1935, 293-294; Beals, 1932, 216.

[38] La Barre's Kiowa interpreter (see La Barre, p. 3), in answer to my inquiry, wrote me from Fort Cobb, Oklahoma, September 13, 1938: "Gray Horse at one time sold medicine in Lawton, Oklahoma . . . John Harrington [known also as Johnny Wright] reports the work of Gray Horse in Nevada which are not satisfactory, it seem that he is using . . . the Church for mercenary purposes."

[39] According to La Barre (p. 64), only the Ute pass a vessel in the morning for a free-will offering, but Jack Wilson in Oklahoma and his Delaware and Quapaw disciples (see Petrullo, 44; La Barre, 158), Sam Rosa Bear among the Ute (and among the Bannock, Goshute, and Taos, according to Johnny Wright), Leo Okie among the Northern Paiute, and Lone Bear among the Washo, also used the peyote cult to make money.

Washo NT20

Achomawi N35

ANTHROPOLOGICAL RECORD

NWA 412 [258]

NWA [356]

NWA [382]

NWA [415]

	To	Kl	Kd	Kn	To	Ty	Pa	Ha	At	Ha	Ty	Wi	Kl	Ak
850. Grinding on 1 side	•	•	•	•	•	•	•	•	•	•	•	•	•	•
850a. Both sides	•	•	•	•	•	•	•	•	•	•	•	•	•	•
851. Tool for seeds	•	•	•	•	•	•	•	–	•	•	•	•	•	•
852. For meat	–	–	–	–	–	–	–	–	–	–	–	–	–	–
853. For bone	–	•	•	•	–	•	–	–	–	–	–	–	–	–
854. For paint	–	•	•	•	–	–	–	–	–	•	•	•	–	•
856. Cleaning: with fingers	•	–	–	–	–	–	–	–	–	–	–	–	–	–
856. With porcupine tail	–	–	–	–	–	–	–	–	•	–	–	–	–	–
857. With sage-bark brush	–	•	–	–	–	–	–	–	•	–	–	–	–	–
860. With grass-roots brush	–	–	–	–	–	•	•	–	•	–	–	•	•	•
861. Sweeping with stick	–	–	–	–	–	–	–	–	–	–	–	–	–	–
860a.Dig out clean metate	–	•	•	•	–	–	–	–	–	–	–	–	–	–
863. Oval-shaped muller	•	•	•	•	•	•	•	•	•	•	•	•	•	•
864. Back-and-forth motion	•	•	•	•	•	•	•	•	•	•	•	•	•	•
865. Rotary motion	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Mush Stirrer														
*867. Looped stick (pato)	•	•	•	•	•	•	•	•	–	•	•	•	–	–
868. Paddle (ago)	–	–	–	–	–	–	•	•	•	–	•	•	•	•
Spoons, Dippers, Etc.														
*862. Mt.-sheep-horn dipper or spoon	–	–	–	•	–	–	–	–	–	–	•	•	–	–
855. Basket dipper or spoon with handle (tashe or talla)	•	•	•	•	–	•	•	–	•	•	•	•	–	–
856. Basket dipper or spoon without handle	–	–	–	–	•	–	–	–	•	•	•	•	•	•
858. Jackrabbit-scapula spoon	–	•	–	–	–	–	–	–	•	•	•	•	•	•
859. Wildcat-scapula spoon	–	–	–	–	–	–	–	–	–	–	–	•	•	•
860. Wooden spatula for eating	–	–	–	–	–	–	–	–	•	•	•	•	•	•
862. Twined willow cup (taida)	•	•	•	•	•	•	•	–	•	•	•	•	•	•
862a.Coiled willow cup	–	•	•	•	•	–	•	–	•	•	•	•	–	–
*864. Stone bowl	–	–	–	–	–	–	–	–	–	–	•	–	–	–
*865. Pottery bowl	–	–	–	–	–	–	–	–	–	–	–	–	–	–
867. Water container: animal-stomach bag	•	•	–	•	–	•	–	•	–	•	•	•	•	•
*868. Stomical basket (see; cf. 1098)	•	•	•	•	•	•	•	•	•	•	•	•	–	–
Knives (etc)														
*870. Unhafted flint blade	•	•	•	•	•	•	•	•	•	•	•	•	•	•
871. Wrapped in buckskin	–	–	–	–	–	–	•	–	–	–	–	•	•	•
*872. Flint blade hafted in wood	–	•	–	–	–	–	–	–	–	•	•	•	•	•
872a.Sinew wrapped	–	•	–	–	–	–	–	–	–	•	•	•	•	•
873. Horn handle	–	–	–	–	–	–	•	–	–	–	–	•	–	–
874. Bone knife	–	•	–	–	–	–	–	–	–	–	•	•	–	–
875. Broken cobble for cutting	•	•	•	•	•	•	•	–	•	•	•	•	•	•
Scrapers (planes)														
876. Stone, broken cobble	–	–	–	•	–	–	–	–	–	–	•	•	•	•
877. Bone	–	–	–	–	–	–	–	–	•	–	–	–	–	–
878. Bone	•	•	•	•	•	•	•	•	•	•	•	•	•	•
879. Rib, various	–	–	–	–	–	–	–	–	•	–	–	•	•	•
880. Horse rib	•	•	•	•	•	•	–	–	•	–	•	•	•	–
881. Skin, deer	•	•	•	•	–	•	•	•	•	•	•	•	•	•
882. Femur, end notched	–	–	–	–	–	•	–	–	–	–	–	–	–	–
882a.Sample	–	–	–	•	–	–	•	–	–	–	–	–	–	–
Awls (etc)														
884. Bone	–	•	•	•	•	•	•	•	•	•	•	•	•	–
885. Articulatyl bone: humerus	–	–	•	•	•	–	–	–	–	–	–	–	–	•

[p.382]

NR13 Northern Paiute NR13
Washo NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	To	Kl	Kk	Ha	Yo	Yo	Pa	Wa	At	Sa	Tg	Wi	Kl	Al
979. Ornamentation: 3 spiral grooves	–	–	–	–	–	–	–	–	–	+	+	–	–	–
980. Paint	+	+	+	+	–	+	+	+	+	+	+	+	+	+
981. Blood	–	+	+	+	–	–	–	–	–	–	+	–	–	–
982. Feathering: 3	+	+	+	+	+	+	+	+	+	+	+	+	+	+
983. Or 2	–	+	+	+	+	+	–	–	–	–	–	–	–	–
984. Or 4	–	–	–	+	–	–	–	–	–	–	–	–	–	–
985. Spiral	+	+	+	+	+	+	+	–	+	+	+	–	+	+
986. Gum or pitch adhesive	+	+	+	+	+	+	+	+	+	+	+	+	+	+
987. Sinew tied	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*988. Arrow poison	+	+	+	+	+	+	+	+	+	+	+	+	•	+
988a. Meat, decayed	+	+	+	+	+	+	+	–	–	–	–	+	–	–
989. Liver	–	+	–	+	–	–	+	–	+	–	–	–	+	–
*990. Gall	–	+	•	–	–	–	+	–	+	–	–	–	–	+
991. Decayed blood from heart	–	–	•	+	+	+	+	+	+	+	+	+	–	–
992. Rattlesnake poison	–	–	–	+	–	–	–	•	–	–	–	–	–	+
993. Red ants	–	–	–	+	–	+	–	+	–	–	–	+	–	–
994. Special plant: tavisigap	+	+	+	–	–	–	–	–	+	–	–	–	–	–
*995. Arrow release, primary	–	+	+	+	+	+	•	•	+	+	+	+	+	+
996. Arrow release, special	•	–	–	–	–	–	•	•	–	–	–	–	–	–
Arrow Straightener														
997. Flat 1-piece stone slab, unshaped	–	–	–	+	+	–	–	–	–	–	–	–	–	+
*997a. Teeth used	+	+	+	+	+	+	•	•	+	+	+	+	+	+
*998. Oval stone slab, grooved	+	+	+	–	+	+	•	–	+	–	+	+	+	+
998a. 1 transverse groove	–	+	+	–	–	–	–	–	+	+	+	+	+	+
999. 2 or more transverse grooves	+	–	–	+	–	+	–	–	+	–	–	–	–	–
999a. 1 lengthwise groove	–	–	–	+	–	–	–	–	–	–	–	–	–	–
1000. For cane shafts only	+	+	+	+	+	+	+	–	–	–	–	–	–	–
1001. 2-piece stone (pa'avi)	–	+	–	–	–	–	–	–	+	+	+	+	+	+
1002. 1 groove in each	–	+	–	–	–	–	–	–	+	+	+	+	+	+
1003. For hardwood only	–	+	–	–	–	–	–	–	–	–	–	–	–	–
*1004. Perforated horn	–	–	–	•	–	–	–	–	+	+	+	–	–	+
1005. Bl.-sheep horn	–	–	–	•	–	–	–	–	+	+	+	–	–	+
1006. Antelope horn	–	–	–	–	–	–	–	–	–	–	–	–	–	+
*1006a. Several holes	–	–	–	•	–	–	–	–	+	+	+	–	–	+
1008. 2 graduated holes	–	–	–	–	–	–	–	–	–	–	–	+	–	–
1009. 3 graduated holes	–	–	–	–	–	–	–	–	–	–	–	–	–	–
*1009a. Perforated stone, oblong, 1 hole	+	–	–	–	–	–	–	–	–	+	+	–	–	–
1009b. 2 holes	+	–	–	–	–	–	–	–	–	+	+	–	–	–
Quiver (haqatse)														
1010. Whole skin, head down	+	+	+	+	+	+	–	+	+	+	+	+	+	+
1011. Skin obtained whole by "pealing" off	+	+	–	+	+	+	+	+	+	+	+	+	•	+
1012. Skin cut down stomach, resewed	–	+	–	–	–	–	–	–	–	–	–	+	–	–
*1013. Panskin	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1014. Wildcatskin	+	+	+	+	–	+	+	+	+	+	+	+	+	+
1015. Coyote, badger, etc., skin	+	+	+	+	+	+	–	+	+	+	+	+	+	+
1016. Fawnskin	+	+	–	–	+	+	+	+	+	–	+	+	•	+
1017. Young cottontailskin	+	–	–	–	+	+	+	+	–	–	+	+	+	+
*1017a. Piece of buckskin	+	+	–	+	+	+	+	+	–	+	+	+	+	+
1018. Quiver holds also: bow	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1019. Fire outfit	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1020. Arrow pulled over shoulder	+	+	+	+	+	+	•	•	+	+	+	–	–	•
*1021. Arrow pulled under arm	–	–	–	–	–	–	+	•	+	+	+	+	+	+
Miscellaneous Weapons														
*1021a. Atlatl	–	–	–	–	–	–	–	–	–	–	–	–	–	–
1022. Thrusting spear	–	+	–	–	–	–	–	–	–	–	+	–	–	–
*1023. Shield (tupa)	+	+	–	–	–	+	•	•	–	–	+	–	–	•

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ARCHEOLOGICAL RECORD

	1084. Baskets	•	•	-	-	-	•	-	-	-	-	-	•
	1085. Beades rim	•	•	-	-	-	•	-	-	-	-	-	•
	1086. Feathers attached	•	•	-	-	-	•	-	-	-	-	-	•
1087.	Armor	-	-	-	-	-	-	-	-	-	-	-	-
1088.	Club, stone headed (tekvinum)	-	-	°	-	-	-	-	-	-	°	-	-
	1088a. Stone is basketts on end of thong	-	•	°	-	-	-	-	-	-	-	-	-
	1089. Plain rabbit club only	-	-	-	-	-	-	-	-	-	-	-	-
1081.	Kiling (takni'wa'ngp) as toy (cf. 1088a)	•	•	•	•	•	•	•	•	•	•	•	•
	1081a. For war and hunt also	•	•	-	-	-	-	-	-	-	-	-	-

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BASKETRY

1082.	Baskets made by women only	•	•	•	•	•	•	•	•	•	•	•	•
	1082a. Fish traps made by men	•	•	-	-	-	-	-	-	-	-	-	-

Materials

°1083.	Willow for coil foundation (tätsis'tam)	°	•	•	•	°	•	•	•	•	•	•	•
°1084.	Willow for twine foundation (tätsis'tsalam)	•	•	•	•	•	•	•	•	•	•	•	•
1085.	Coil and twine weft of willow exposed	•	•	•	•	•	•	•	•	•	•	•	•
°1085a.	Pole	-	-	-	-	-	-	°	-	°	•	•	-
1086.	Inner willow bark brown	•	•	•	•	•	•	°	•	•	•	•	•
1086a.	Fern roots for dark brown	-	-	°	-	-	-	°	-	-	-	-	-
1040.	Pussywillow black	-	-	-	-	-	-	-	-	-	-	-	-
°1040a.	Material buried to dye	-	-	-	°	•	•	•	•	•	•	•	-
1041.	Red feather quills	-	-	-	-	-	-	-	-	-	-	-	-
1042.	Yellow feather quills	-	-	-	-	-	-	-	-	-	-	-	-
1043.	Strands scraped through hole in awl	•	•	•	•	•	•	•	•	•	•	•	•
1044.	Applied decoration: black paint	-	-	-	-	-	-	-	-	-	-	-	-
	1045. Red paint	-	-	-	-	-	-	-	-	-	-	-	-
	1046. Yellow paint	-	-	-	-	-	-	-	-	-	-	-	-

Basket Weaving

°1040b.	Wicker	-	-	-	-	-	-	-	-	-	-	-	-
°1040.	Coiling	•	•	•	•	•	•	•	•	•	•	°	-
	°1051. 1 rod	•	•	•	•	•	•	•	•	•	•	•	-
	°1052. 2 rods	-	-	-	-	-	-	-	-	-	-	-	-
	°1053. 3 rods	-	-	-	°	-	-	-	-	-	-	-	-
	°1054. 2 large, 1 small rod	-	-	•	•	•	•	•	•	•	•	•	-
	°1055. 4 rods	-	-	-	-	-	-	-	-	-	-	-	-
°1056.	Coiling (looking into basket) clockwise	•	•	•	•	•	•	•	•	•	•	•	-
	°1057. Counterclockwise	•	•	•	•	•	•	•	•	•	•	•	-
	1057a. Split stitch	-	•	°	-	-	-	-	-	-	-	-	-
1058.	Awl worked from outside of basket	•	•	•	•	•	•	•	•	•	•	•	-
°1059.	Twined weave: plain 2-strand	•	•	•	•	•	•	•	•	•	•	•	-
	1060. Diagonal twine	-	-	-	-	-	-	-	-	-	-	-	-
	1061. 3-strand	-	-	-	-	-	-	-	-	-	-	-	-
	1062. Openwork	-	-	-	-	-	-	-	-	-	-	-	-
	1063. Closework	•	•	•	•	•	•	•	•	•	•	•	•
°1064.	Band decoration, aboriginal	-	-	-	-	-	-	-	-	-	-	-	-
	°1064a. Modern	•	•	•	•	•	•	•	•	•	•	•	•
°1065.	Feathers woven in	-	-	-	-	-	-	-	-	-	°	-	-

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Basket Forms

1067.	Twined work 'mortar (tsüim)	•	•	•	•	•	•	•	•	•	•	•	•
	1068. Owl	•	•	•	•	•	•	•	•	•	•	•	•
	1070. Parallel warp	•	•	•	•	•	•	•	•	•	•	•	•
	1070a. Willow rim	•	•	•	•	•	•	•	•	•	•	•	•

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Wasko NT20
Ashmawi N5E

[illegible] KING, DENNIS, & ZIP—STEWART: WESTERN POINTS

	Fa	Cl	Gl	Ch	Ta	Ty	Ag	Ab	Ba	Ig	Ki	Ld
1171. Twined simmering basket (timeless)	•	•	•	•	•	•	•	•	•	•	•	•
1172. Bag shaped, triangular	•	•	•	•	•	•	•	•	•	•	•	•
1173. Bundle wrap	•	•	•	•	•	•	•	•	•	•	•	•
1174. Open twined (pin)	•	•	•	•	•	•	•	•	•	•	•	•
1175. Close twined (Tumpa or time)	•	•	•	•	•	•	•	•	•	•	•	•
1177. Bead size for perching	•	•	•	•	•	•	•	•	•	•	•	•
1178. Angular tray (base)	•	•	•	•	•	•	•	•	•	•	•	•
1180. Twined	•	•	•	•	•	•	•	•	•	•	•	•
1181. Coiled carrying basket (burse)	•	•	•	•	•	•	•	•	•	•	•	•
1184. Open twine	•	•	•	•	•	•	•	•	•	•	•	•
1185. Close twine	•	•	•	•	•	•	•	•	•	•	•	•
1186. Rabbit-covered bottle	•	•	•	•	•	•	•	•	•	•	•	•
1187. Twined bottle	•	•	•	•	•	•	•	•	•	•	•	•
1189. Rod-and-handle rim	•	•	•	•	•	•	•	•	•	•	•	•
1191. Fishing tray (scales)	•	•	•	•	•	•	•	•	•	•	•	•
1191a. Twisted, opening on side	•	•	•	•	•	•	•	•	•	•	•	•
1192. Plain twine	•	•	•	•	•	•	•	•	•	•	•	•
1192a. Rev mode	•	•	•	•	•	•	•	•	•	•	•	•
1193. Twined hat (Ostomach)	•	•	•	•	•	•	•	•	•	•	•	•
1194. Hemispherical	•	•	•	•	•	•	•	•	•	•	•	•
1195. Block design applied	•	•	•	•	•	•	•	•	•	•	•	•
1196. Twined water jug (see) cf. 888)	•	•	•	•	•	•	•	•	•	•	•	•
1196a. Coiled	•	•	•	•	•	•	•	•	•	•	•	•
1197. Rounded bottom	•	•	•	•	•	•	•	•	•	•	•	•
1198. Pointed bottom	•	•	•	•	•	•	•	•	•	•	•	•
1199. Tapering spout	•	•	•	•	•	•	•	•	•	•	•	•
1200. Pitch on outside	•	•	•	•	•	•	•	•	•	•	•	•
1200. Pitch on inside	•	•	•	•	•	•	•	•	•	•	•	•
1204. Pitch on bottom	•	•	•	•	•	•	•	•	•	•	•	•
1205. Paint: red	•	•	•	•	•	•	•	•	•	•	•	•
1208. Needle: bervadair	•	•	•	•	•	•	•	•	•	•	•	•
1208a. Willow	•	•	•	•	•	•	•	•	•	•	•	•
1210. Bundle	•	•	•	•	•	•	•	•	•	•	•	•
1211. Vegetable string	•	•	•	•	•	•	•	•	•	•	•	•
1212. Stopper: juniper bark	•	•	•	•	•	•	•	•	•	•	•	•
1213. Grass, etc.	•	•	•	•	•	•	•	•	•	•	•	•
1214. Food bowl (table)	•	•	•	•	•	•	•	•	•	•	•	•
1215. Coiled	•	•	•	•	•	•	•	•	•	•	•	•
1216. Pointed	•	•	•	•	•	•	•	•	•	•	•	•
1217. Pitch coated	•	•	•	•	•	•	•	•	•	•	•	•
1218. Basket for boiling (eggs)	•	•	•	•	•	•	•	•	•	•	•	•
1218a. Coiled	•	•	•	•	•	•	•	•	•	•	•	•
1218b. Twined	•	•	•	•	•	•	•	•	•	•	•	•
1219. Ladle (Southern)	•	•	•	•	•	•	•	•	•	•	•	•
1220. Twined	•	•	•	•	•	•	•	•	•	•	•	•
1221. Coiled	•	•	•	•	•	•	•	•	•	•	•	•
1222. With handle	•	•	•	•	•	•	•	•	•	•	•	•
1223. Like modern	•	•	•	•	•	•	•	•	•	•	•	•
1223a. Like aboriginal	•	•	•	•	•	•	•	•	•	•	•	•
1224. Breaking of basketry	•	•	•	•	•	•	•	•	•	•	•	•
1225. Bag (sacs'c)	•	•	•	•	•	•	•	•	•	•	•	•
1225a. Of hides	•	•	•	•	•	•	•	•	•	•	•	•
1226. Of twined sage bark	•	•	•	•	•	•	•	•	•	•	•	•
1226. Of twined tule	•	•	•	•	•	•	•	•	•	•	•	•
1234. Hat (wind)	•	•	•	•	•	•	•	•	•	•	•	•
1234a. For deer	•	•	•	•	•	•	•	•	•	•	•	•
1235. Of twined sage bark	•	•	•	•	•	•	•	•	•	•	•	•
1236. Of twined tule	•	•	•	•	•	•	•	•	•	•	•	•

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1004. Lovelock Cave: + (Loud, 42, pl. 15,j,k).
1005. Lovelock Cave: + (Loud, pl. 15,j,k).
1006, 1006. Kl: + (Loud, 42, pl. 15,k).
1006. Lovelock Cave: + (Loud, pl. 15,j,k).
1009a. Arrow straightener similar to University neg. 15-4801, of a Klamath specimen.

Quiver

1012. Ki: + (Kelly, 145).
1013. Owens Valley: + (Steward, 263): for hunting.
1017. Ki: - (Ka).
1017a. Owens Valley: + (Steward, 263): for war. Ki: - (KK).
1020. Wa: + (Smith, notes).
1021. Owens Valley: + (Steward, 263). Al: Pulled under arm during war. Wa: - (Smith, notes).

Miscellaneous Weapons

1021a. Lovelock Cave: + (Loud, 100, fig. 16).
1023. Owens Valley: - (Steward, 259). Pa: Tule padding was worn to protect arm from being chafed. Wa: Washo did not have shields but said Paiute did. Al: Elkhide shields were known, but were not common.
1026. Kl, Kl: GM knew of a stone-headed club that was found near Nixon, but he never heard of Klpa using them. IM described the tûkmivamu as if it were well known and insisted that it had been used in pre-white times by Kuyui. He called it a tomahawk. Tp, Kl: These northern informants described a stone-headed club similar to the tomahawk of IM except that the stone was covered with buckskin. The hafted stone was sewed into wet buckskin which tightened and hardened as it dried.
1026a. Kl: GM had heard of Hammock's use of stone on thong, but doubted that the Paiute ever had such an instrument.

BASKETRY

Materials

1033. Paviotso: Coiled and twined baskets made by Paviotso, but coiling less frequent and for few types (Lowie, 233). Curtis states that Paviotso made only twined baskets, yet on his published photograph of "Paviotso Basketry" opposite page 74, 5 of the 12 baskets are made by coiled technique. Lovelock Cave: + (Loud, 65). Ts, To: Coiled baskets rare in old days, but they were copied from Washo at times. Twining was the fundamental technique. To: MW denied coiling as old method (see note 863).
1034. Lovelock Cave: + (Loud, 69). Paviotso: "All Paviotso baskets are made by the twining process" (Curtis, 70).
1035a. Lovelock Cave: Twined tule mats, baskets, trays, and carrying cases were found (Loud, pls. 10, 17, 31, and p. 69). Tule baskets were

[p. 933 (A)]